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NOTES ON CHRISTIAN LITERATURE FOR CHINESE MOSLEMS.

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Notes on Christian Literature for Chinese Moslems.

by Isaac Mason, F.R.G.S.

(These Notes are intended to briefly summarize the tracts referred to, and to help in guiding those who may wish to use this special literature to the best advantage. Any criticisms are merely the reviewer's personal opinions, and are given, with constructive intent, for what they may be worth. For convenience, the alphabetical order of the Romanization of the first character of each title is followed; the list is not in the order of the size or importance of the works mentioned. I.M.).

1. *A Ma Er Chih Chai.* 阿馬耳之債
"The Debt of Ali Ben Omar." pp.6.

Translated by J. Vale. 1911, (W. C. R. T. S.) Has Arabic inscription.

The language should be more uniform. Might with advantage use more Moslem terminology.

The story is good, about a man getting deeper and deeper into debt with his landlord, and offering to pay "in future" if the past amount could be cancelled. Then the landlord's son offers to pay the debt, but is indignantly spurned. Landlord then comes and turns the debtor out, who cries in vain for mercy, and dies in distress. Moral drawn about Jesus and the sinner who refuses to accept grace.

2. *An La Hu Yiu Er Tzŭ Mo.* 安拉乎有兒子麽"Has Allah a Son?" No. 7, of E. W. Thwing's folders. (Peking.) Has Arabic heading.

Attempts to explain the Sonship of Jesus. Conciliatory. Good tract for general use.

3. *An Shou Tsai Chi Shêng T'ou Shang.* 按手在祭性頭上
"Laying hands on the Sacrifice." A folder with Arabic heading.

Translated by J. Hutson. (Chefoo) 1917.

Will not specially appeal to Chinese Moslems who do not know much about the sacrifice. Uses Christian terms freely, and wrong names occasionally. References to Bible books are too brief for "outsiders", and there is some inconsistency in their use. That Israelites are the same as Jews should be explained earlier.

4. *Ch'an Yeh Shu Hui Chi.* 產業贖回記

"The Redeemed Inheritance" pp.13.

Translated by J. Hutson; (not of Shanghai as stated.) (C.C.C. Committee Shanghai.) Same story is translated by Mr. Vale, and published by W.C.R.T.S. under title of "News from a Far Land".

A simple story clearly told; not specially for Moslems, except that there is an exhortation addressed to them, and some Moslem terms are used.

A boy was sent into servitude by an uncle, who kept the boy's rightful inheritance. A letter from a relative tells the boy of his inheritance, which the relative has worked hard to redeem from mortgage, and it is only waiting the claimant's signature. The youth gets back his own, by believing this letter and acting thereon.

5. *Chên Chêng Tsung Chiao Lün.* 眞正宗教論

"The True Islam", pp. 8.

Nile Mission Press Tract, translated by J. Vale, 1913(W.C.R.T.S.)

Language, a mixture of Wen-li and Mandarin. In first page, by mistake 亞伯 is used several times for 亞當, as the former is not counted among the great 聖 as Adam is.

The "Five Pillars" of the True Religion stated in the tract are, Unity of God; all have sinned and need a way of being made holy; there is only one Saviour of man; without remission of sin there is no salvation; salvation is through faith.

The Koran is called by an unfamiliar title, and is attacked as being quite contrary to the Scriptures, "hsiang fan". This needs modifying. Appeal is made to Moslems to "discard the Koran in which you trust". These parts might better be modified or omitted, and the positive appeal only left; if a man believes the Scripture he will naturally forsake much of the Koran, as he will have no need of it.

This tract is more polemical than some others, and should be used more sparingly. Would be better for some revision.

6. *Chên Chu Ao Pi Jên Pu I Chih.* 眞主奧祕人不易知

"Men cannot easily understand the mysteries of God."

No. 4 of E. W. Thwing's folders: (Peking.) Has Arabic heading.

Introduction about God. Then says His extraordinary mysteries are beyond the comprehension of man. Can be a little under-

stood by searching the Scriptures. The Trinity cannot be understood because it is beyond the wisdom of men. In Pentateuch and Koran we read "we"; why does God use "ngo mên"?; this is a mystery.

Man has three parts, body, soul and spirit; and yet there are not three distinct men or personalities; this is a mystery.

Again, the birth of Jesus from a virgin,-Mary; this is a mystery. Explanation of Christ's sonship as spiritual, not physical or carnal. Don't worry because you do not understand all; if we ask God he will cause us to gradually understand. If you investigate, you will be able to largely understand the mysteries of the True Way of God.

7. *Chên Chu Shu Tsui Fa.* 眞主恕罪法

"The Forgiveness of Sin", pp. 38

From "The Path of Life" by Pfander & Tisdall. Translated by I. Mason, (C. L. S.)1919, Mandarin. Has "Bismillah" in Arabic on cover.

Shows first the Moslem idea, then sets forth the Gospel plan of forgiveness and salvation. Moslem terms used. Recommended for general use.

8. *Chi Chiang Shê Têh Chih Shuo.* 機匠色得之說

"The Weaving of Said", pp. 4

Nile Mission Press tract, translated by J. Vale, 1913. (W.C.R.T.S.)

Not especially for Moslems; could be used equally well for others. The story is somewhat far-fetched. A criminal who is due the death penalty, is given a chance to save his life by weaving a girdle for the King. He tries three times, and each time the girdle is spoiled for some reason. When in despair, the Prince visits the prisoner, and takes pity on him, and sets to work himself and weaves a beautiful girdle and gives it to the prisoner. The latter takes it, as well as his own failures, to the king and explains, and asks for mercy. The king, in consideration of the love and pity shown by his son, forgives the prisoner and accepts the substitute girdle. The moral is obvious.

9. Chi Tu Chiao Yü Ch'ing Chên I T'ung Chih Ch'u.
基督教與清眞教異同之處

"Points of similarity and difference of the Christian and the Moslem religions."

No. 10 of E. W. Thwing's folders. (Peking.) Has Arabic heading, and uses Moslem Terms.

Of doubtful value. Makes too much of the similarities and but little of the real differences. Too apologetic for Christianity.

10. Chin Hsiang Yü Yin Hsiang. 金箱與銀箱

"Golden Casket & the Silver Casket." pp. 14

Translated by Mr. J. Hutson (not of Shanghai, as stated). (C.C.C. Committee, Shanghai). Mandarin; Coloured cover, with illustration, and Arabic heading.

Language good and clear. Simple story, interesting but not very convincing.

11. Ch'ing Chên Chiao Chih Tz'u Min Chên Chu.
清眞教之慈愍眞主 "The Merciful God of the Moslems."

No. 2 folder by E. W. Thwing, (Peking,) Has Arabic inscription, and uses Moslem terms.

Speaks of the mercy of God as shown in the Koran, specially in the Fatiha,-1st Sura; and also in the Bible. Exhorts to read the Gospels. Uses 至聖 for Mohammed, a term which should not be conceded by Christians.

Conciliatory. Useful tract for those fond of reading and comparing books.

12. Chu Fu Têh Jên Yü Yie Su Chiao Jên Mi Pên.
朱乎得人與耶穌教人迷本"Jews and Christians have gone astray."

No. 6 of E. W. Thwing's folders, (Peking.) Has Arabic heading, and uses Moslem terms.

The Jews had the Scriptures, but they became proud and did not listen to God's "tao li"; so in God's wrath they were cast out, taken captive, and became as the cows and horses of others. The Koran points out the Jews' error in not believing God's word, but caring more for traditions of their fathers; and also their error in not recognizing Jesus.

Mohammed bare witness to Jesus as "Tao" 道. The Christian church also had great faults; at first it was pure, but afterwards it trusted to power of empire; built big churches, put up images, burned incense and candles etc. Thus was lost the original

purity. Afterward Mohammed arose and reproved the Jews for losing the root, and Christians for worshiping images. Quite right. But *not all* Christians went astray; those who examined the Gospels did not. The Koran bears witness to the Gospel, and we must not discard it, but receive it, and so obtain God's grace and not His wrath.

Of doubtful value, except to discriminating readers. Puts weapons into the hands of the foe.

13. Chung Tao Ch'ing Ts'ai Chi. 重道輕財記
"Ghulam Jabbar's Renunciation." pp. 68.

By Rev. W. Goldsack, translated by I Mason. (C.L.S.) 1920. Has "Bismillah" in Arabic on cover, and uses Moslem terms.

A tale of Eastern Bengal. Story of an Indian Moslem youth who became a Christian and suffered persecution, being disinherited. He subsequently became a preacher of the Gospel. Gives Scripture teaching and evidences in an attractive manner, and is not polemical. A good book to give to Moslems.

14. Er Jê shih T'a Ti P'ao Tzŭ. 耳熱施塔的袍子
"The Acceptable Robe." pp. 19.

Translated by J. Hutson. (Chefoo,(1915.

A very improbable story; too evidently "manufactured" to fit the teaching desired to be given. Stresses blind obedience rather than a conscious touch with God. The moral emphasizes the insufficiency of the Moslem faith and practices for forgiveness of sin and for salvation, which can only be obtained by believing in the merits of Jesus Christ, and accepting His substitutionary sacrifices.

Miscellaneous texts too promiscuously given. Could be improved by revision, in the light of a broader view of God and of salvation.

15. Er Sa Chiang Shêng Shih Ch'ing 爾撒降生事情
"The Birth of Jesus."

No. 5 of E. W. Thwing's folders. (Peking.) Has Arabic inscription, and uses Moslem Terms.

An exhortation to read the Gospels and believe that Jesus, the son of Mary, is the Saviour, the 道 and the 靈 referred to in the Koran.

16. *Er Sa Chao Wen Ta.* 爾撒教問答
"Christian Catechism." pp. 14.

By Mr. Tong Ching-an. (C. C. C. Moslem Committee) "Catechism for Moslem women."

Not especially addressed to women, and would be difficult for most Moslem women to read. Seems to be a general catechism, with changed terminology; the only specific point for Moslems (apart from the Sonship of Jesus), is the query about the crucifixion.

Has a few misprints, and some omissions of name lines, and otherwise needs revision. Says nothing about Mohammed or Islam. Might be useful, but does not supply the need for a catechism of Christian Truth for either Moslem men or women.

17. *Er Sa Chih Sz̆ Yü Fu Ho.* 爾撒之死與復活
"The Death and Resurrection of Jesus." pp. 18.

A tract by Dr. Rouse of India, translated by Tong Ching-an, who mistakenly calls Dr. Rouse an American. Uses some Moslem Terms, and has a brief glossary at end of tract.

Wenli style. Mostly uses 聖 for prophets, but drops into 使 occasionally. Non-Moslem names are used for the writers of books referred to, and once "Saviour" is used instead of "Messiah". Some confusion of "Atonement" with "Redemption"; stresses 贖價. There is also some confusion about certain saints and prophets being "righteous men" 義人, yet "all dying for their own sins," 爲自己之罪而死; followed by the statement that "Jesus died for their sins", 爾撒則代彼等之罪而死. The wording of this should be made clearer. See Notes on No 19, which is from the same original.

18. *Er Sa Shan Shang Chih Pao Hsuin.* 爾撒山上之寶訓
"The Sermon on the Mount." pp. 33.

A bi-lingual booklet with Arabic heading. Picture of a camel, and Moslem at prayer. Published by the C. C. C. Moslem Committee, 1921.

Contents, Matthew, chapters 5 to 7, in Chinese and Arabic.

(To be continued)

(Continued)

19. Er Sa Shou Shih Ho Fu Huo. 爾撒受死和復活
"The Death and Resurrection of Jesus." pp. 24.
Translated into Mandarin by J. Hutson revised by Tong Ching-an. A tract by Dr. Rouse, (Same as No. 17.) (C. C. C. Moslem Committee). It is mistakenly said that Mr. Hutson is "of Shanghai."

Says that the Yin Chih Lei 引支勒=New Testament, and the 討喇忒, Taurat, is the Old Testament. Gives Scriptural evidences for the death and resurrection of Jesus—with places for reference, and advice to readers to examine for themselves. Also gives expositions of the sacrifice for sin, and of the resurrection and ascension, and intercession for mankind. Three points in summing up—Jesus is greater than all prophets; only by trusting in the Lord Jesus can we be saved; without price of redemption man cannot be saved.

Not very suitable for distribution by itself, as its scope is so limited.

20. Er Sa Ti Shih Yü Jên Pu T'ung. 爾撒的死與人不同
"The Death of Jesus differs from that of others." pp. 22.
Translated by J. Vale, revised by Tung Ching-an. (C.C.C. Moslem Committee) 1920. Cover illustrated with picture of a Mosque at Tunis.

Under six headings shows the special character of Christ's death.

1. Extracts from Isaiah and the Messianic psalms, with prophecies which were fulfilled.
2. Jesus died for His enemies.
3. Miracles attending the death of Jesus.
4. The Resurrection.
5. Jesus told His disciples that by His death He would draw men to Himself.
6. The bread and wine as remembrances.

Then follows an exhortation, and there are also one or two hymns.

21. Er Sa K'wai Lai. 爾撒快來 "Jesus is Coming Soon." pp.7. No. 8. of E. W. Thwing's folders. (Peking.) Has Arabic inscription and uses Moslem Terms.

Says this is an important theme. At a recent Reform Association meeting the writer stated that apart from religion, the reform of Society could not be accomplished, and we looked for the coming again of Jesus to give peace and joy to the world. A man called out, "We Moslems also look for the coming soon of Jesus to give peace." On another occasion a Moslem said they look for this coming to give great happiness. Thus we have the *same hope.* The expectation of the Moslems of Arabia runs higher than that of Europe. Cairo Moslems say that an anti-Christ will come first. who will injure Jews, Christians and Moslems; probably he will appear soon after the great war. Jesus will come with a sword and kill the false one. Koran quoted to prove this. Alas, many Chinese know nothing about the Gospel, and what it says about Jesus. Exhorts Moslems to quickly procure New Testament, and read the Gospels. Then follow quotations from the Gospels, etc.

22. Fu Yin Chih Ch'uen Pi Lün. 福音之全備論
"The Intergrity of the Gospel:" pp. 7.

Nile Mission Press tract, translated by J. Vale, 1913. (W.C.R. T.S.) Has Arabic inscription behind title page.

Begins by acknowledging the Koran as a revelation from God—one of the four given to men, the others being the Law, the Prophets, and the Gospels; this is different from the list used by Moslems. Discusses the charge of altering the Gospels, and puts the case in a way likely to offend A-hungs. The line of argument is good. Towards the close discusses the divinity of Jesus. One or two corrections required. Uses only Christian terms, and has unfamiliar name for the Koran. Language mixed. Good in the main, but should be revised.

23. Hui Chiao Ch'iu Chêng Chi. 回教求眞記
"Nathan the Wise." pp. 8.

By Dr. Timothy Richard., (C. L. S.)

Which is the true religion? Tests by fruits and results of the seven religions. Christianity has most followers, and governs the

greatest part of the world. Not very convincing. Title in Chinese is not suitable for this tract, which is now out of print, and should be revised if a reprint is considered.

24. Hui Chiao K'ao Lioh. 回教考略

"Mohammedanism and Christianity Compared." pp. 30.
By D. Mac Gillivray, (C. L. S.) 1923, revised edition.

Two chapters of a translation of Rev. G. N. Grant's "Compra-tive Religions." As originally issued, this book gave offence to Moslems, and replies were written to it. In the revised editions some errors have been corrected, and other points modified. It is, however, still adversly critical of Islam. The Chinese title is a misnomer, as it is not a proper investigation into Islam, but rather a comparison with Christianity—always to the disadvantage of Islam. The terms used are not specially suitable for Moslems; but the whole tract is more useful to Christians than to Moslems, so the terms may stand. This is not the best book to give to Moslems, but in its revised form it may be used with discretion.

25. Hui Chiao Kuei Hwa Chi. 回教歸化記

"Islam for Christ." pp. 60. (R. T. S. Hankow and Shanghai)
Lessons of the Women's Missionary Service League.

Has illustration of the Mosque and Kaaba at Mecca. Twelve chapters; the first three relating to Arabia, Mohammed, and the Moslem Faith and Ritual. The remaining chapters give biographies of Christian workers among Moslems in various lands, and an article on Chinese Mohammedanism, by Bishop Molony.

Written in simple and clear style, for use among those who understand Christian terms, and especially for those of the Anglican Church. Contains much useful information, but has some inaccuracies, and certain things which will not be agreeable to Moslems. Would not recommend its use among Moslems. The essential parts of the work are already in other tracts prepared specially for Moslems. The book is good for those who desire a useful knowledge of Islam, and of what has been for Moslems. It could be improved by revision.

26. Hui Chiao T'ung Pao Chih Tsêng Yen. 回教同胞之贈言

"A Testimony." By a converted Moslem.
(Chefoo,) 1918. Testimony New Series (3) A folder, with Arabic heading. Very good and winsome.

27. *Hui Chiao T'ung Pao Pu K'o Pu K'an.* 回教同胞不可不看
"Moslem Brethren must see this."

By a converted Moslem. Translated by Dr. D. Mac Gillivary. (Chefoo,) 1917. Testimony New Series (1)

A folder, with a testimony from a converted Moslem of India. Contains much scripture, especially from Matt. 5. Terms might be improved, then it should be a good tract for Moslems.

28. *Hui Ching Chung Ti Mai Hsi Hâ.* 回經中的麥西哈
"Christ in Islam." pp. 35.

By Rev. W. Goldsack. Translated by I. Mason, (C.L.S.) 1919. Has "Bismillah" in Arabic on cover.

What the Koran and Moslem Traditions say about Jesus Christ. Gives extracts in evidence. Shows the exalted nature of the recognition given to Him. Moslem terms used.

29. *Hui Ching Lün Chên Chu.* 回經論眞主
"God in Islam." pp. 29. (C. C. C. Moslem Committee)

Original by Rev. W. Goldsack. Called a "reprint," but the first edition was so faulty that it was never sent out, but was destroyed. Revised by Tung Ching-an; improved, yet faulty. There are additions by Ma Feng Peh, a converted Moslem of Chinkiang.

There are mistranslations of the Koran, and some statements are either wrong, or unwisely used. Much of the original book is omitted, and other things are added. Mr. Ma's comments might with advantage be revised. At present some parts of the book offend or repel, and it could be made more attractive by further revision.

30. *Hui Ching Lün Mai Hsi Hâ.* 回經論麥西哈
"Christ in Islam." pp. 33.

By Rev. W. Goldsack, translated by Tung Ching-an. (C. C. C. Moslem Comm.) 1922.

In Wenli, and too difficult for ordinary readers. Good for scholars, when obvious mistakes are corrected; but would need simplifying for wider use. Several mistakes noted, and some incorect translations of the Koran. The use of "Ku" alone for the

Koran is faulty. It is said that no "prophets" came of Ishmael's line, which a Moslem will resent, as Mohammed was of that line. There are many omissions of lines to indicate proper names. "Wu têng" 吾等 for God's "We" should not be used.

31. Hui Shêng Tui Yü Chiu Tu Chih Hsuin T'zu. 回聖對於酒毒之訓詞 "Warning against Intoxicants." Selected by I. Mason. Sheet tract. (C. L. S.)

An extract from the famous Moslem writer Liu Chih, quoting Mohammed; with a brief addition by I. M. Good to give to Moslems as a temperance tract. Not a "Christian tract," but issued under Christian auspices.

32. Hui Yie Chih Chêng. 回耶指正 "True View of Christianity and Mohammedanism." pp. 21.

Based on the work written by J. S. McIlvane, under title "T'ien Tao Chên T'ung," in 1899.

For contents see work just mentioned. Revised and rewritten by I. Mason in 1925; less polemical, and uses Moslem terms.

33. Hui Yie T'an Poan. 回耶談判 "Mohammedanism and Christianity Discussed." pp. 50.

Articles by W. H. T. Gairdner, or Cairo, first translated by H. R. Wells, under the title "T'ien Fang T'an P'an" in 1913. Revised and rewritten by I. Mason, in 1926, under above title.

For contents see "T'ien Fang T'an P'an;" the style has been simplified, and other amendments made; Moslem terms used.

34. I Chien Li Shih Ti Shih Shih. 一件歷史的事實和他的道德影響 "A Historical Fact, and its Moral Effect." pp. 19.

Translated and Published by the Committee on work for Moslems. (N. C. C) 1924. The original by A. T. U. of Cairo, in Arabic, addressed to thoughtful Moslems.

The Resurrection of Jesus is the Fact, and the effects of his life and work and resurrection, are considered in various aspects. The translation from the English is very literal. Some Moslem terms are used, but very many Christian names and references also, so there is a mixture which will perplex both Moslem and Christian.

The translator uses the unnecessary "?" when he has already used the Chinese form of a question. Extracts from the Koran should give *sura* and line for reference. "Er Sa Chi Tu" 爾撒基督 is a hybrid term which should be avoided. Several terms for God are used, and it is stated that all Christians believe that Jesus is 眞宰, which will be a difficulty for thoughtful Moslems. This book needs revision; as it stands at present its use for Moslems is questionable.

35. I Ha San Fang Wu Chih Shuo. 易哈散房屋之說
"The House of El Hassan." pp. 4.
Nile Mission Press tract, translated by J. Vale, 1913. (W.C.R.T.S.)

Has Arabic inscription behind title page. Story of a house left to go to ruin, only temporary expedients used for repairs. The house at last so dangerous that a neigbour offers the loan of another; one brother and his family move. The other brother remains and is killed in the fall of the house.

Moral: the Moslem religion is such a house; cannot be relied upon; gets worse for all the patching. The only safety is in leaving it and accepting Christ.

36. Jên Jên Yiu Tsui Ko. 人人有罪歌
"All Men are Sinners." pp. 4. (W. C. R. T. S.)
Nile Mission Press tract, translated by H. F. Ridley, 1916.

Written in five-character Ode style. Covers much the same ground as "The Sinless Prophet". Uses "Mei Têh" for Mohammed, which is objectionable. Says that although Noah had no other sin but drunkenness, yet that was not a small sin. States that Jesus in fleshly body ascended into heaven. 肉身升九霄

Useful for those who like "metre", but suffers in clearness by keeping to five-character lines. A glossary of doubtful value is given at the end; this and the names used in the tract, might be revised with advantage.

37. Ku Er A Ni Yü Mu Sa Ching. 古爾阿尼與母撒經
"The Koran and the Books of Moses."

Folder, no. 1. by E. W. Thwing, (Peking.) Has Arabic inscription, and uses Moslem Terms.

Mr. Thwing says he has read the Koran in Arablic, not being fully satisfied with translations. Wishes Moslems would study the

Koran, which contains many good things. Refers to Pentateuch and Gospels as the source of the Koran, and exhorts to study of these.

Conciliatory. Useful to a limited number of readers. Not of first importance as a tract. One printer's error noted.

38. K'uang Yie Mi Lu Chi. 曠野迷路記

"Lost in the Desert." pp. 15.

Translated by J. Hutson, (Chefoo,) 1915.

Story is well told. Tragic, and rather improbable. Likely to arouse the opposition of A-hungs who have been teaching according to their light.

All your efforts and works have failed; although you desire heaven's happiness, you will never get it that way. Moslems, don't be deceived, as you have been in the past. It is useless to seek forgiveness by "good works", because this grace is only to be obtained by trusting in the death of Jesus for sinners.

The moralizing part might well be revised, so as to be more easily understood, and give less offence. Too conventional in terms and expressions which will hardly be understood.

39. Mai Hsi Hâ Er Sa. 麥西哈爾撒

"Jesus Christ." pp. 14.

By Rev. C. H. Rouse. Translated by Isaac Mason. (C. I. S.) 1919.

A simple account of the life and works of Jesus Christ, prepared specially for Moslems, from both New Testament and Koran. Discusses the declaration of God, "This is my Son", and explains what is meant by Sonship here. Tells of the Temptation, the three years' ministry, Miracles, etc. Summary of the teaching of Jesus. His Sinlessness, Persecution, Crucifixion, and Resurrection, with evidences.

Shows how Jesus differs from other prophets; Miraculous birth; Sinlessness; could forgive sins; gave his life to save sinners; Resurrection; Coming again to judge the world. Final exhortation to trust Him.

40. Mai Hsi Hâ Er Sâ. 麥西哈爾撒

"Jesus Christ." pp. 19.

By Rev. C. H. Rouse. Translated by Tung Ching-au. (C.C.C. Moslem Comm.) 1920.

Wenli. Coloured cover, with Arabic inscription.

Style good, but too terse at times. Serious omission of the part of Matt. 25 contained in the original. A mistranslation on page 14. Inconsistant use of terms, mixing Moslem with non-Moslem terms. Other small blemishes which should be removed before another edition appears.

See English version for contents.

41. Men K'wang Fang Ko Chih Pi Yü. 門框房角之譬語
"The Threshold and the Corner." pp. 4.

Translated by J. Vale. 1913. (W. C. R. T. S.) Has Arabic inscription on back of title page.

A good story, with moral, in colloquial style. Not specially addressed to Moslems, except that it uses 眞主 a few times. Could be used for Chinese in general.

Slothfulness and indifference in attending to duty, while the master is absent. The master returns unexpectedly, and discovers the slothfulness and harm, and the servant is punished. Moral, the bodies and souls given to us by God to take care of are often neglected to our own great loss.

42. Mou Hsi Lu T'ien A Mu Têh Chih Chien Cheng.
牟西露天阿木德之見證 "An Indian's Testimony."

Translated by D. Mac Gillivary, 1917. Folder with Arabic heading. (Chefoo). Testimony New Series (2).

A testimony from an Indian. Simple and good. Might be improved by revision. Says *nothing about Mohammedanism.*

43. Mu Han Mei Têh Chuan. 穆罕默德傳
"The Life of Mohammed." pp. 88.

By Isaac Mason. 1919. (C. L. S.)

A complilation from Muir's shorter "Life", and Sell's "Life", etc. It sets forth in a clear and conciliatory manner the chief facts of Mohammed's life, and the rise of Islam. Is not controversial, but is a healthy corrective of the exaggerated accounts which Moslems have of their Prophet. Has been read and appreciated by many Chinese Moslems.

(To be continued)

51. T'ien Fang T'an P'an. 天方談判

"Mohammedanism Discussed" pp. 48.

Articles by W. H. T. Gairdner of Cairo.

Translated by H. R. Wells, 1913. (C. L. S.)

The title is not suitable, either in Chinese or English. The book discusses Christianity quite as much as Islam, and is not descriptive of Mohammedanism as the title leads one to expect. The scene is in Cairo, and not being Arabic, or specially Moslem, there is no reason to use this Chinese title. A discussion between a Moslem and a Christian, in which listeners join at times. Discourses about God, His Being, Attributes, etc. The question as to who can save men from destruction leads to the answer that Jesus Christ can. Compares teaching of Koran with Christianity, and the decadence of Moslem countries with progress of Christendom. Compares prayers of Christians *for* Moslems, and of Moslems *against* Christians. Discusses the holiness and love of God, which Moslems everlook.

The style of language is too stiff for average readers, and is not always clear. Should be given to scholarly men, and is therefore of limited use. In some things would offend Moslems. Lacks Moslem terms, and uses terms Moslems would not use. When revised and simplified might be a useful book.

52. T'ien Lu Chih Yin. 天路指引

"A Guide to the Heavenly Road."

A sheet tract, for women. With Arabic inscription. No writer mentioned. (Chefoo,) 1918.

Under 11 headings, giving a simple explanation of Truth. Print is large and clear. Matter good on the whole. Speaks of there being no escape from Hell after getting there.

53. T'ien Tao Chen T'ung. 天道正統

"True View of Christianity." pp. 12.

By J. S. McIlvane, 1890. (P. M. P.) Mandarin. Title unsuitable both in Chinese and English.

Recounts the Bible stories of the Israelites, down to the resurrection of Jesus. Then tells of the following 600 years, during which the descendants of Ishmael worshipped idols. Mohammed arose and called men to follow one God; but he would not follow Christianity, saying he had a revelation. Denied divinity of Jesus.

At first Mohammed used good methods, but afterwards used force. Christians and Moslems have much in common, but there are important differences. Proves that the Scriptures have come down unaltered and uncorrupted; that Jesus is the Son of God and Saviour of all men. Comparisons, showing that Mohammed's religion is not from God. Mohammed was not born of the chosen people—the Jews—and was not foretold in the old Testament; he is not the Paraclete. Mohammed taught the people to reverence the prophets, but would only permit them to follow his own teaching. Predestination, Fate, Fasting, Alms, Pilgrimage, Sacrifices, etc. all summed up as coming short of the teaching of Jesus. Character of Mohammed examined, faults shown; Koran insipid with lots of rubbish and contradictions. Sums up that Mohammed is not a prophet; he has presented nothing superior to Christianity, or to true religion prior to Jesus. Mohammed's own character lacking. It is feared that Moslems will not like this, but the writer must be truthful, etc.

Too polemical in its present form to give broadcast to Moslems, but contains much good matter.

54. Tsê Pu Er Ts'o Yao. 則逋爾撮要 "Extracts from Psalms." Psalm 51. Uses a few Moslem terms after Biblical ones, with "Bismillah" heading.

Also contains Luke chap. 18. Nothing special for Moslems in this tract.

55. Tu I Wu Er. 獨一無二 "Only one, Not Two." Sheet tract, (Chefoo.) 1918.

A list of a dozen items, of which there is "only one", as "God", "Mediator", "Holy Spirit", "Narrow Road", "Friend", "Saviour", "Bible", etc. Written in rhyme and metre; easy to memorize. Used among Moslem women. Good.

56. Tzŭ Chêng Kuei Chên Chi. 自證歸眞記

"A Mohammedan brought to Christ." pp. 13.

An Autobiography of Dr. Imad-ud-Din.

Translated by I. Mason. (C. L. S.) 1920.

A tract in the "Witness Series" of the C. L. S. 1906, by Dr. Y. J. Allen, now out of print, gave the story of this remarkable Indian convert from Mohammedanism. This is the story re-written. Good for general use among Moslems.

57. Tzŭ Li Ming Chêng. 自歷明證

"A Testimony." (From Tunis).

Translated by J. Hutson. 1914. No. 5 of "Testimony series." (Chefoo,) Has Arabic monogram.

Seeking assurance in the *present* world, and not finding it in the Koran, the writer then turned to the Gospel and found it. Text quoted, "Christ died for our sins and rose again, according to the Scriptures, to redeem us from the present evil world". Then there is added a miscellaneous collection of scripture quotations, which are of doubtful value in present form, having no explantion or references for those who might like to pursue them.

58. Wu Tsui Hsien Chih Lun. 無罪先知論

"The Sinless Prophet." pp. 7.

By Rev. C. H. Rouse.

Translated by Joshua Vale. Mandarin. (W. C. R. T. S.)

Moslem terms not used in names. Language, mixture of Wenli and Mandarin. Says all the Prophets, including Mahommed, had sin. Jesus the only one who had no sin, as seen from the Scripture and the Koran, which are freely quoted. Towards the close says that all who follow Mohammed cannot escape the very heaviest punishment, which statement will not be acceptable to Moslems.

Good in the main, and, after slight revision, should be very useful.

59. Ya Pan Ch'ien Pi. 啞板錢幣 "The Bad Coin." pp. 16.

By J. Hutson. With Arabic heading, and picture of the Keeper of the Kaaba.

Not specially for Moslems. Language good and clear. The parable of the coin is uncovincing as regards religion. To say that a religion is "false", is bound to antagonise those who ought to be won; so it is unwise, besides being incorrect as regards Mohammedanism, which has some truth in it. Can it be truly said that *all* that the ancestors left behind is false, either in Mohammedanism, or Judaism, or any other religion?

Emphasis is placed on substitution, and the merits of Jesus. Book could be improved by careful revision.

60. Yin Chih Li Ts'o Yao. 引支利撮要 "Gospel Extracts."

With Arabic Monogram.

Matthew 3 and 4 (Issued by the Moslem Committee of the C.C.C.)

61. Yin Chi Lieh Yü Ku Er A Ni Ching. 引支勒與古爾阿尼經
"The Gospel and the Koran."
No. 3 of E. W. Thwing's folders. Arabic headline. (Peking.)

Gospel means "Good News"; Tells of the Merciful God's plan of salvation, and leads men to understand God's doctrine. The Koran bears witness to the Gospel. In comparing the two books, it is seen that they many similarities. Both speak about rewards and punishments; about Jesus, his birth and miracles and his ascent into heaven. But only the Gospel says plainly that Jesus is the Saviour of men, who can be saved by belief in him. Unless the Gospel is seen, the way of salvation is not understood. The Koran bears witness to the Mosaic books, and these speak much of sacifice of animals, which typified the Saviour. Both books say that it is by faith that men please God. Moslems should accept the testimony of the Koran to the Gospel, and carefully examine it. This tract uses Moslem terms, and gives references to the Koran.

62. Yin Mêng Têh Chiu. 因夢得救
"Ali Khan's Dream." pp. 7.
Nile Mission Press tract, translated by J. Vale. 1911. (W.C.R.T.S.)

An interesting and useful story, about a scale weighing good and evil deeds, seen in a dream. Devils are very realistic in the dream. The uncle, who was asked to explain the dream, said he once had a similar dream himself, in which he saw that "one drop of the precious blood of Jesus" on the right side of the balance outweighted all the sins, which disappeared, and the man was saved from the pit of death.

63. Yin Tu Hui Ming Hsin Tao Chi. 印度回民信道記
"Riches that fail not." pp. 127.
Translated by Tung Ching-an. 1921.

An Indian story about a Moslem who attended a church on Christmas day, and was thence led on to the acceptance of Christ.

In coloured covers, with Arabic inscription. (Moslem Committee of the C. C. C.)

64. Yu Yuen Fang Chi Lai Chih Hsin Shuo. 由遠方寄來之信說
By J. Vale. 1913. Similar to "The Redeemed Inhertance,"
Translation from a book of Nile Mission Press.

The story itself, and the moral, have no special reference to Moslems, and can be used equally well for others.

An heir to property is sent away by an uncle who wished to profit thereby. The boy grew up to 22 years of age in obscurity, working hard for his living. Then a letter reached him, telling of his inheritance. The one in charge of him tries by persuasion, and then by threats, to keep him from going to investigate, but he escaped, and in due time comes to his own,—the result of this good letter from afar. The Gospel is such a letter.

Then follows a letter from a Moslem in the Soudan to the Superintendent of a Press, telling of how he was led by reading a book to make inquires, and then to discussion; after which he bought a Gospel and was led "out of darkness into light"—from Islam to Christ. This is the only part of the tract which refers to Mohammedanism, and that very slightly.

65. *Yü Hui Chiao Yiu Jên T'an Tao.* 與回教友人談道
"A Talk with Moslem Friends about the Way."
Original by an English writer, 蘇臘透 (Chefoo) 1918.
If by an English writer, should not use 同胞

Nothing special; argument not always convincing. Uses a new term for "Gospel".

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